Liberal Collapse of Democratic Representation

by Friedrich Hansen

Western democracies are hollowed out by universalist individualism such as racism and genderism because these corrupt the unique human person as the only source of true selfdetermination in families and nations. In vain has the World suffered two world wars and sacrificed tens of millions of human lives for its defense as we witrness the resurgance of globalist liberalism again. Selfdetermination and family is under threat agin as the post-nationalist EU, just like the UN, sanctions Hungary for measures invigorating the traditional family and Christinainity. By contrats the new fashion of tight trousers is just the latest attempt at blurring sexual complementarity after unisex, piercing, tattoos and queer identity. While over the last hundred years feminists were emulating male fashion the trend has now been reversed giving us men with trousers emulating female tights. However gender equality can never be accomplished in the visible or physical world of immanence. This can only be done in the realm of religion which transcends natural female-male complementarity.

For many thousands of years Judaism was probably the only religion providing a bridge between the sexes by making us worship an absolutely invisible and neutral god – a god without any attributes that would not allow anyone to make claims of exclusivity. The whole idea of the biblical image ban forbidding “graven images” of the divine is about being inclusive with regard to the sexes. For this reason the Jewish god is addressed as Hashem (“The Name”) only which is neither male nor female. Why is this important? During the history of modernity most attempts at deligitimizing the Western constitutional arrangemments have been based initially on social justice but inevitably ended up as clashes on race or gender issues. The latest development within the European Union is regarding to discredit popular votes with demands to repeat them for no other reason than the dislike of the result.

This happened years ago with France, the Netherlands and with Ireland, which gave way to EU pressure for a second referendum. Most recently this EU audicity hit the United Kingdom despite being the home of representative government. Recently on London hundreds of thousands of anti-democratic “remainers” protested the democratic majority vote on Brexit by demanding a second “people’s vote” as if the last time squirrels had voted. This looks like a fullblown crisis of democratic representation with echos of Weimar Germany. Of the same kind are incessant campaigns by socalled democrats in the US aiming to delegitimize a sitting American president simply because they disagree with his politics.

What the hundreds of thousands protesters in London seem to miss is that the EU is an unelected elite of bureaucrats who imposed an agenda of liberal universalism and keeps denying the right of political self-determination to the citizens of Europe. The EU could took this hazardous course because the ideologiy of universalism works perfectly for deligitmization and undermining national governments which it wants ti replace. But since the EU is increasingly ruled by Germany – the youngest and least mature democracy in Europa – democratic sensibilities have been for a long time compensated by overwhelming economic power. But still the politcal immaturity of Germany’s democracy makes itself felt in dwarfing the rest of Europe. Also with underperfoming Angela Merkel in her fourth term, political procrastination and executive paralysis or progressive sclerosis are ripe. Germany in its second decade of muddling through resembles the infamous

Wilhelmine Era where no criticism would be tolerated and the autocrat at the top would be appeased by a camarilla of sycophants.

It now becomes obvious that Merkel survived most of the elections simply by copying or fully absorbing the political agendas of her adversaries which almost entirely killed any democratic opposition and in turn strengthened populism including the fundamentalist far right. This makes for the present “leaden times” swerving meaningful debate except over immigration. Not for nothing has Merkel received the autocratic portion of her formal education at the Lomonossow University in communist Moscow. Europa for some time has become a behemoth oozing the odor of rottenness because long promised reforms at the top in Brussels never materialized.

It was therefore been long in the making a widening cultural gap between the democratic Renaissance in the Anglosphere and authoritarian German inertia. I give you just a few telling examples. In Germany almost every cyclist wears a ridiculous helmet whith no proven health benefits except giving the appearance of teeming “ant ethics” in places like Berlin or Hamburg. In the Netherlands, the craddle of the New Amsterdam across the pond, almost no cyclist is wearing a helmet. Just think about it! Yes we knew already that the Germans are an anxious lot. On the other hand literally no Pedestrian in the formerly Prussian precincts of Germany dares to pass a red light and cross the street. Yet in Manhatten almost everybody ignores the red traffic lights and crosses the street after checking the situation like an alert and autonomous person. This is the opposite of German heteronomy and we might ask ouselves: What leeway remains in Germany for meaningful freedom?

At this juncture it seems fitting to remind us to green-pantheist claims that under the right circumstances the stroke of a butterlfy can cause a far away earthquake. This is at least as true for the spate of unisex and sexual identity waves which have generated “ant ethics” with Germans nerds leading the crowd as always in recent history. In an increasingly conformist political environment that buried social inequality under hypersexualized cultural asphyxia it is little wonder that even popular votes of democratic majorites are being questioned. There seems little room left in the world of social media which allow for intellectual expressions more than 32 words.

Fashionable tights female and male

This is where “male tights” come in as amplifiers for our impulsive world where appetites, vision and touch form the vicious circle called Millennial “comfort zone”. The last addition are male tights which symbolize male enslavement to the body. By providing a person with permanent haptic input, tights offer the “self” a feeling of “carnal elevation” or inclusion in the world of sexualized male identity. The haptic irritant is meant to deliver a stream of incessant if narrow self-assurance. This aptly epitomizes our equally narcissist and informal times. Surely this has wider repercussions by weakening the religious notion of “postponement of pleasure” and instead promoting the rationale of stirring not suppressing human appetites. Just like fast food and hypersexuality permanent haptic impulses answer to the human animal nature and the want for immediate gratification. With the corruption of any notion of “postponement” the whole idea of communitarian representation tends to crumble. It is for this reason that just as before WW II in Weimar, we witnessed abundant activism for “animal rights” and moral relativism. Ever since the Belle Epoch this is running under the innocent label of “back to nature”. The informalization of inner (gender) and outer nature (environment) is apt to gradually undermine the entire Western edifice of political representation and meritocracy. Against this background the center-right populist “counter movements” can be best understood as reclaiming both by this restoring the discredited traditional forms of politics like family, nation and religion. Funny enough todays tight robes seem to be emulating arthropods, many of which navigate their microcosm thanks mainly to the sense of touch. I regard the tight jeans as an abomination because they inhibit people’s abilty to ascent to the sublime. For tights are lowering the sublime quality of sensual input into profanity by shifting its focus away from the reflecting mind toward the raw appetites.

To be sure the permanent input from head phones stimulates already the lower rythmic impulses to which is added the incessant stir of touch. Both are disrupting the uniquely human ontological balance of the higher senses, which is calibrated usually between vision and hearing. While the visual culture originated from the ancient Greeks, the opposing religious sensibilities emerged with monotheism and its rootedness in the auditive paradigm of Jerusalem. For the Jews don’t “see the divine” like the Greek idolaters but are famous for their obedience to the voice of God. This gives them the opposite ontological orientation according to Immanuel Kant who told us that vision being centrifugal distracts us from ourselves while hearing being centripetal makes us focus on our innermost and not least on the family. It is fair to say that on the tension between both orientations depended the at times fairly creative Western mind and temperament. There is a host of volumes dedicated to this ontological difference between Athens and Jerusalem based on the visible and the auditive paradigm repectively.

Ant Ethics?

Now besides humans the only other extremely successful species on earth are arthropods which mainly depend on haptic sensuality with vision and sound as lesser inputs. While humans rely on their inner skeleton arthropods wear it on the outside which gave rise to the metaphoric phrase “hard shell and soft core” and vice versa. While termites, ants and bees are intelligent collectives they have neither soul nor blood. It is in this context remarkable that both leading ancient cultures Hellenism and Judaism believed that our blood haboured the soul, making human beings fairly vulnerable. By contrast arthropods were protected by physical carapaces. It is therefore no coincidence that precisely with the breakdown of representation in

the decadent Fin-de-siecle, arthropods became exremely fashionable. So much did they acquire the features of role models that poets and novelists like Ernst Jünger and Franz Kafka took to them as stuff for imagination. Even the hecatombs of marching soldiers in the Great War were often compared to columns of termites. Maurice Materlinck, the Belgian polymath, admired the well ordered sociological microcosmos of ants and bees. Strangely enough he would receive for this work a Nobel Prize in “Literature” at the turn of the 20th century. Prior to that he had made his name as a celebrated playright in Paris.

Now human tights can be said to mimik animal hides or furs in the increasingly vegan enviroment animal worshipping West both in an unexpected but significant continuity with Hitler’s Nazis. They have become particularly popular among identity freaks emulating dog caressing as well as dog sex with sodomy even increasingly taken up by heterosexuals. Since tights do not have to be ironed they comply with feminist PC and in addition they are made of green PC plastic which is now threatening the seas. This green clap trap of veganism could be mainstreamed because conventional Western elites according to Charles Murray’s “Living Apart” have retreated into hiding with regard to their lifestyles – a fact called “unconspicious consumption” with reference to Thorstein Veblen’s well known pre-WW I term. All this makes up the new gospel of green naturalist “informality” for which the German lyric Klaus-Dieter Brinkmann coined the epitet “vegetables” in the 1970s. He was also the first to observe a continuity of Nazi romanticism with green organicism, which was to become the gospel of the anti-nuclear or ecopacifist movements. An obvious product of green naturalist misunderstanding of the disruptions of the modern world Rousseauan organicism became is the mother of racism as well as genderism.

Here Freud’s energetic reduction of human love into measurable libido would be met by the green energetic reductionism of de-carbonization. Sterile same sex “love” clearly absorbes less libido than heterosexual families. Unlike the complementary human love Freud’s libido is equally opportunistic as it is protean, driving the notion of polymorph perverse sexuality. The idea seem to be taken from Asian religions replete with “energy flows”. The result was Freud’s sticky economy of emotions which informed the poorly structured green energy concerns. The stickyness of naricissist with regard to sem-sex love is legendary. This is where the presumptive “energy crisis” comes from.

The common purpose of all these concepts is Spinozan and focused on the diminuation of guilt into smithereens of shame which is why the liberal-left “blame game” has become the leading political discourse of postmodernity. The new pansexual “vegetables” turn out to be extremely sticky when it comes to their energy footprint. Yet by subsequently internalizing sexual identity into a fabric of supposedly hidden and innate purity of green values, identity politics almost succeeded in unravelling the entire meritocratic Western order. Green values are vegetarian, which turns out to be increasingly bloodless and soulless. Large pockets of unemployed youth in Europa have convinced themselves to ignore the meritocratic base of Western prosperity of old. Tens of thousands of youth in Continental Europe have settled for a life on the dole with an emphasis on sustainable supply-chains for cappucino and cannabis.

Cannabis switches off the higher precincts of the human brain and in the long run even incapacitates it. This brings us back to the drive for de-sublimation and declaring those higher brain functions as superflous which is supported by endless pop music over smart phones as well as by wearing tights. Stimulating the sense of touch tends to strengthen the ties between appetite and vision at the cost of more sublime sensualities centered on the unique play between image and word, vision and hearing or what is known as the

ontological difference. Only the latter lifts us above animals with our language skills, intellectual reflection, human imagination and dexterity. Historically this was an invention of the Greeks who deepened the spatial perception and imagination of Egyptia art which was limited to two-dimensional reliefs. By adding one more visual dimension the Greek gained plastic arts with their “deep spaces” as in architecture. This is what I call the Greek visual-palpatory paradigm which made them masters of sculptures such as the Laocoon Goup. The Greeks kept however strong roots in human appetites otherwise known as the impulses of instincts. While it allowed them to celebrate the moment or “kairos” it also deprived them of a proper sense of time and history for transcending fate.

The Greek paradigm of late antiquity competed with and contrasted the Jewish auditive-transcendent paradigm, which had been established centuries earlier at Sinai. It answers to the unique human facutly of conscience which subsequently would be sanctified through divine guidance. Needless to say that the modern fashion of amplifying the hardwired connection between vision and touch in our brain follows in the footsteps of the ancient Greeks almost turning postmodern individuals into living statues, occasionally seen as “frozen men” in busy urban areas for “street art”. Examples are the famous “still lives in gold” of historical celebrities on display on the walks of London Soutbank. Another example is the figure of Rembrandt that I witnessed before the Rijksmuseum in Amsterdam on a sunny October day.

London Southbank “Living Statue”- frozen man symbolizing the EU stand still

But historically speaking the collapse of representation happened simultaneously with the substitution of the aristotelian “political animal” by the rainbow coalition of diversity that emerged in the Fin-de-siecle. Since this was also the time of the reversal of Protestant internalization of christology through expressionist arts we could expect the regurgitation of secular saviours first of all messianic Oscar Wilde. As an example Luther’s suppressed “charitable deed” resurfaced in the form of the “propaganda of the deed” or political anarchism hundred years later to be taken up also by the Jihadists. Other resurfacing larvae of christological types set

free by secularization were consumer fetichists called Dandys and their opposite: nature worshippers called nudists. Needless to mention other christological reincarnations like the fin-de-siecle Suffraguetes, gays and all sorts of naturalistic anti-semites in the West.

Taken together they all represent a pageant of christological secularization which finalized the disintegration of Victorianism. However while emancipation came with no cost the bill would soon have to be cleared by thousands of columns of marching soldiers into the Great War. This took on the appearance of mass slaughtering after the tmeplate of the Greek sacrificial “hecatombs”: the ritual sacrifice of hundred oxen. The Great War was the last resort for stopping the deluge of rainbow liberationists hell bent on Spinozan diminishing guilt. While the movements called themselves emanzipatory in effect they really were pressure relief through groups who shared individual guilt via diversification, which is called the peergroup effect. But this process could not be stalled by the Great War, which ended up as Second “Thirty Year War” (1914-1945).

Little surprise that christological secularization would rensume pretty soon thereafter. Today the student upheavel of 1968 is read by many scholars as an internalization of generational conflicts which ended in re-discovering the old recipe for Spinozism which I call the diminuation of guilt through diversity. The Nazis were extremely concerned about this and soon after the occupation of the Netherlands their chief ideologue Alfred Rosenberg confiscated the complete Spinoza archive near Amsterdam. They understood that “race” as a truly Spinozan concept was perfect for the prupose of politization and diminuation of individual guilt by absorbing individuality into group typologies. On a smaller the same thing was done with gender using sexual identity as the PC vehicle for the diminuation of guilt. As it turns out with the concept of intersectionality leaving out only the Jews among all diverse victims under the rainbow “gender” is the perfect antisemitic heir of “race”. Just a hundred years earlier a diversity of races served the greater antisemitic cause today a diversity of genders does. It is all about the modern secular mantra of transforming religious guilt into profane shame. By substituting Athens for Jerusalem “inclusionism” under the rainbow created Jews exceptionalism as being inimical to shame culture. Hitler often repeated: Guilt is the invention of the Jews.

Now with Protestantism entering the process of secularization we encounter these derivatives of christological suffering. It is of utmost importance to understand the emotional dynamics of this expressionist rainbow of “coming out”. For just like the Pre-Raffaelite artists this amounts to an outright rejection of the Reformation which had the dismal effect of creating state monopolies of proxy suffering. In other words if Christ as universal saviour was being internalized and at the same time nationalized he would be imposed on the individual conscience like a norm leaving no room for spiritual freedom whatsoever. Lord Acton for one analyzed this properly holding forth claims that the nationalist Reformation left Europe by far more intolerant than universalist Catholicism. Emil Durkheim corroborated this claim with his sociological research generating evidence that Protestants incubated a greater risk of suicide than Catholics.

What we conclude from this is that it was the Christian monopoly on proxy suffering by Christ crumbled in the Belle Epoch became diversified by secularization giving birth to all sorts of victim groups under the rainbow of minorities. Over the course of a century this would eclipse the “social question” and kill off most political parties of labor or social democratic persuasion. This is what we are seeing today and I call this the collapse of democratic representation in the West which is enhanced by the vanishing proletarian denounced by US

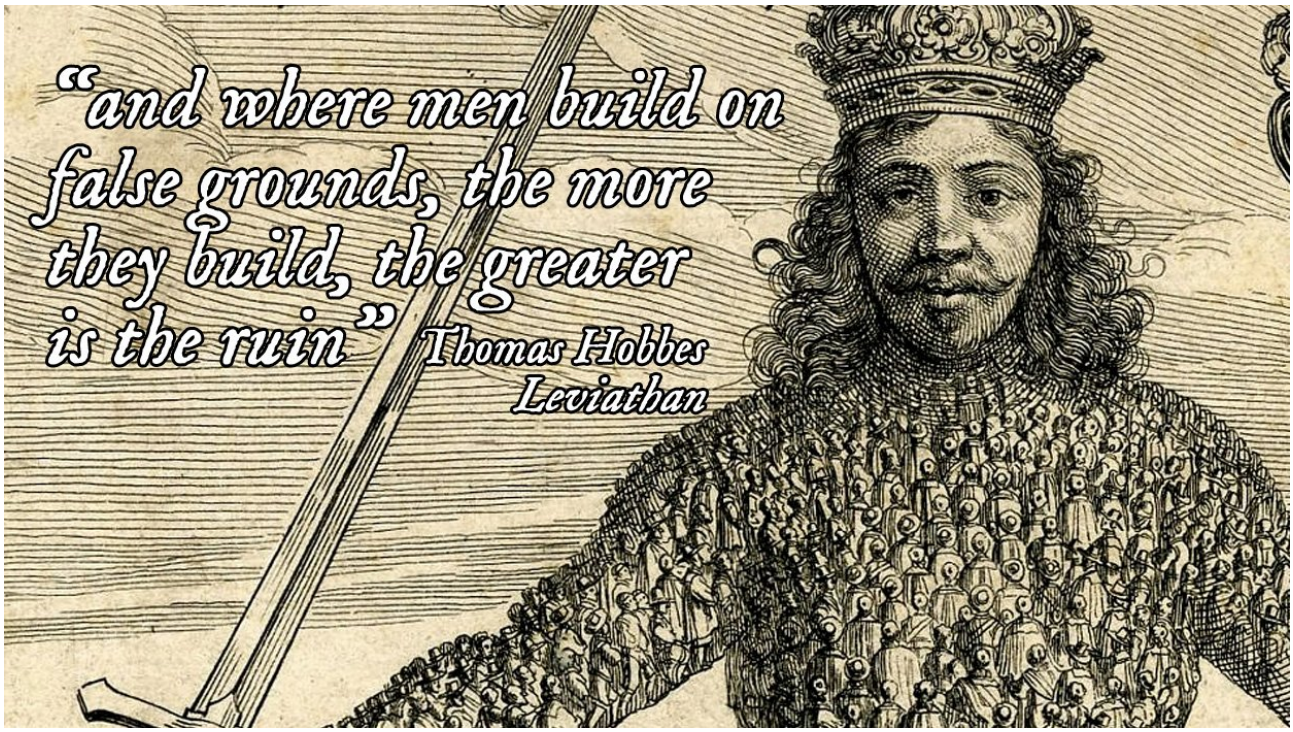
democrats as “deplorable”. The claims on true inner suffering made by feminists, gays and others ended the institution of Christ’s prox suffering and killed Victorianism. After the Second Thirty Years War this same dynamic of secular victimology resumed in 1968 under the now familiar claims on vulnerability by sexual minorities and even the virtual sufferers called “snow flakes”. All this dealt a major blow to the Western system of political representation through parliaments.

Noboby knows to what degree Christ’s poxy role infact sustained the idea of proxy representation of social misery through parliament. It can certainly shed some new light on the weakening of political representation and particularist parliamentarism which was accompanied by the rise of universalist political institutions like the UN and EU with all their notoriety of being unaccountable. For in addition to the suppression of instincts the problem of modernity consisted in the churchs role of monopolizing suffering by proxy and in effect stealing personal expressions of it. Hence we see expressionist arts rise with the decline of Protestantism at the turn of the 19th century. Prior to this course of secularization in the writings of Nietzsche Protestantism substituted aesthetics for morals during the Belle Epoche which was sure to wreck the notion of proxy suffering and gave birth to authenic victimology and the groundwave of identity politics.

It is not the least of ironies that it was Sigmund Freud who provided a cover up for the suppression of suffering by confusing it with suppressed sex. This psychological adultery spoiled authentic victimology an transformed it into the obsession with sex. This helps to explain the present resurfacing of suffering under the irresistable but false cover of sexual victimology in the Senate hearings for presumptive Supreme Judge Kavanaugh.

This phenomonon of rape is mainly a result of Freuds sexual reductionism of moslty female suffering by which he continued the trajectory not of Judaism but of the delusional and disempowering Protestant Reformation. On this trajectory the liberal elites are depending with their global scheming of political correctness sponsored mainly by supranational political bodies like UN and EU among others and more often than not sponsored by the digital giants of Silicon Valley. The new diversification of the revolutionary subject, the good old proletarian, through identity politics continues to dismantle the family and the centripetal axis driven by centrifugal consumerism. Again the collapse of the family goes hand in hand with that of political representation both being attributable to the secularization of Christological proxyism.

All this is meant as an argument for the Christian roots of the gender revolution competing with the ever more implausible concept of “cultural Marixism” of the Gramscian school of thinking. Rather than the “Überbau” it is regarding the lowering precincts of materialist-biologic determinism which is at the heart of both: race and gender. From there issue two consecutive serious attacks on the family in human memory. By contrast Lenin and his communists tried to transform the bourgeois family on their own terms in the 1920ies which turned out to be a complete diaster and led to a conservative turn by the end of the 1920ies later continued by Stalin. The Nazis did more to destroy the traditional family with their breeding concepts and their spinozist mass organization for each age, alienating family life - disrupting the link between generations more than is usually acknowledged.



Hobbes Spinozist Imagination building his Leviathan on Individualism not family.

It might not be too far of a stretch if we argue that tights signify much more than pop culture. For they might usher in the latest wave of Hellenism or reckless visualization with their clamp on vision and touch. In its speechlessness it not only is lowering our human spirits but brings everyone on a slippery slope towards decadence. Like before in the fin-de-siecle and its corresponding collapse of scientific and political representation today the dangerous simplification of Freud’s “sciene” is exposed which transformed responsible conscience into the utterly irresponsible “unconscious”. This process covering more than century can be described as the endless diminuation of guilt and its visualization as shame. Tights are decadent because they reject any conventional form which is meant as frame for the exchange of human empathy. Like Greek statues they are suggestive of the primacy of touch and destroy the civilized balance of the higher senses: vision and hearing. Hence they are cutting off access to the sublime or any intimation of religious beauty. They accomplish this while signifying merciless visualization and the lust for lowering experiences. They are easily among the most cruel attire in terms of closing the window of tolerance for natural human diversity. Finally they may remind everyone with a religious sensibility on the forbidden “graven image”. It had been brought down from Sinai by Moses to humanity in order protect us from being overwhelmed by our own animal instincts. This became known ever since as an awareness of our genuine humanity as depending on the ontological difference.